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The American Friend

Old Series
Vol. LI No. 17

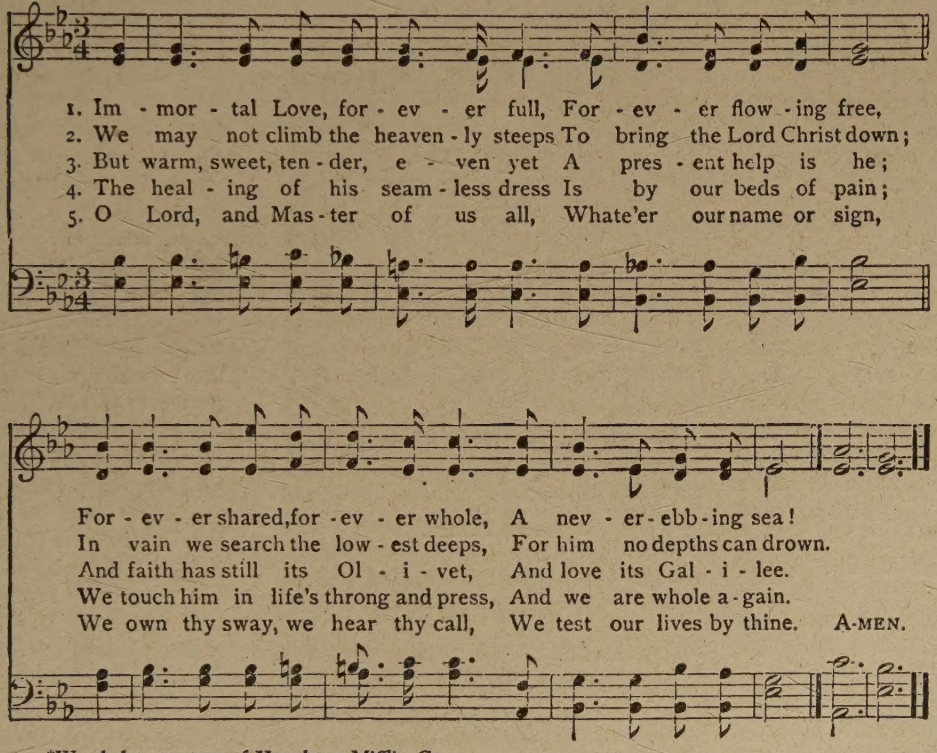
AUGUST 24, 1944

New Series
Vol. XXXII No. 17

Immortal Love, Forever Full*

(SERENITY. C. M.)

JOHN G. WHITTIER, 1866 Arranged from WILLIAM V. WALLACE, 1814–1865


1. Im - mor - tal Love, for - ev - er full, For - ev - er flow - ing free,
2. We may not climb the heaven - ly steeps To bring the Lord Christ down;
3. But warm, sweet, ten - der, e - ven yet A pres - ent help is he;
4. The heal - ing of his seam - less dress Is by our beds of pain;
5. O Lord, and Mas - ter of us all, Whate'er our name or sign,
For - ev - er shared, for - ev - er whole, A nev - er - ebb - ing sea!
In vain we search the low - est deeps, For him no depths can drown.
And faith has still its Ol - i - vet, And love its Gal - i - lee.
We touch him in life's throng and press, And we are whole a - gain.
We own thy sway, we hear thy call, We test our lives by thine. A-MEN.

*Words by courtesy of Houghton Mifflin Co.

Friends Teach for Christian Discipleship

In this number the Board on Christian Education presents its program for 1944-45

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For August 30—Israel's First King

(I Samuel, chapters 9, 10 and 11)

THE WISDOM OF THE SEER

Out of the background of this lesson comes some of the wisdom of Samuel, the seer, which should not be overlooked. Samuel, the last of the judges, had grown old. The tribes of Israel had never been brought into anything like a closely knit organization since the time of the conquest of Canaan.

Two tribes and a half had remained on the east side of the Jordon River. In times of national crisis judges were raised up as leaders and deliverers. During the lifetime of Samuel, the Amorites and Philistines had grown in military power and were a constant threat to Israel. Samuel's sons failed to follow the ways of their father and dissatisfaction had grown in Israel until there was the possibility of complete disintegration. Since the vitality and power had gone out of their theocracy, because of disobedience, and their religion no longer gave them national security, they were ready to ditch the whole thing and choose a king to lead them in battle. Had the "open visions" continued and their religion remained potent there would have been no need for peace and order to have made a suicidal pact with militarism and tyranny.

Even though Samuel acquiesced and cooperated with them in such a plan, it was not until after he had pointed out the costs and dangers involved in such a course. Read I Samuel 8.

If the world had listened to the wisdom of this seer, how differently history would read today. The illusions of Israel have been common in every great nation from that time to this. America is at the crossroads. Will she make the same fatal mistake made by other world powers?

The men and women who had grown tired of the tyranny of the old governments left Europe in quest of a land where they could follow what seemed to them to be right. When they wrote the constitution, it is not strange that the rights to life, liberty, and the pursuit of happiness were the first demands placed on the new government. The emphasis upon religious liberty was an acknowledgment on the part of the founders that a man's first allegiance is to his God and not the State. When the citizens of any country cease to rely for their security upon the power of honesty, justice, good will, faith and fair play—in the lives of their countrymen—and put their trust in militarism, they have made the same choice that Israel made which proved to be so disastrous. Honesty, justice, good will, faith and fair play are the attributes of God and the heart of democracy.

The financial burden of an adequate military machine becomes intolerable. Militarism becomes efficient only as it becomes totalitarian and it invariably cancels out the ideals on which democracy thrives. God becomes a convenience to insure victory—which always means the destruction of the enemy. Militarism can only demonstrate the brute strength and sagacity of the opposing forces, and never the justice in the cause involved.

Well did Isaiah say, "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!"—Isaiah 31-1.

Question:

Did Samuel make a mistake in compromising when he knew what the results would be?

P. M. T.

For September 3—Saul Rejected

(I Samuel 15:10-23)

OBEDIENCE BETTER THAN SACRIFICE

There is very little inspiration to be found in a study of the life of Saul. It is a sorry picture of a young man with an opportunity to make a great contribution to his people and to the world, losing his head and yielding to the evil forces of jealousy, envy, and lust for power and fame until they became his master and dragged him lower and lower and at heart he became a thief and murderer.

Tragedies like the life of Saul do not just happen, they are always the result of decisions made, it may be years before. There seems to be a major drive in every life—the creative, constructive, positive way of God. It is not the easy way for it calls for effort since it is always upward, but it leads to more abundant living and is the life eternal. All men who come to live in the power of that life, do it of their own volition. It is spoken of as abiding in the will of God. Saul no doubt knew of such an experience when he became king but he permitted envy, greed, lust for honor and power to get him off the track and he became less responsive to the light of God. Men do not choose to do wrong, so much as they fail to walk in the light that leads them to do the right.

To give to the needy, or to render any other service, may be a very commendable thing, but it can never be a substitute for walking in the light. People who give their very lives in doing religious work can get off the beam and walk in darkness. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Even though Saul obeyed God in every particular but one, his disobedience revealed his unwillingness to put God's will uppermost in his life.

Rebellion is as witchcraft because the rebellious turn to sources other than God for their guidance.

Stubbornness is as idolatry since it substitutes something other than God to which allegiance is given.

To come to really believe that God's will and way is always best furnishes a great incentive to walk in the light. "If that light within thee become darkness, how great is that darkness."

Question:

Did Samuel's failure as a father disqualify him to help select a king?

P. M. T.

This issue of THE AMERICAN FRIEND contains interpretations of the Friends Christian Education Advance theme for the year with suggestions for carrying out that theme in your Meeting, also suggestions for observing Christian Education Month. Formerly all this material has been included in an annual Packet, two copies of which have been sent to each Meeting.

Through the kindness of THE AMERICAN FRIEND the Board on Christian Education is enabled to make this material available to many more people than formerly. Our Board is sincerely grateful to the editors of THE AMERICAN FRIEND for their sympathetic cooperation and their appreciation of the importance of Christian Education.

The Board on Christian Education is having extra copies of this issue printed. Two extra copies will be mailed to pastors for distribution. Meetings may obtain additional copies upon request.

R. FURNAS TRUEBLOOD, *Chairman*
Board on Christian Education.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Quakers—Educate or Perish!

WE have one choice. Either we shall accomplish an educational program that reaches from the kindergarten, through the family and to the adults of our Meetings or, in the measure that we fail to do it, we shall cease to have Quaker Meetings and Quakers. A congregation of some type may carry on under the inherited name of "Friends," but it will not have the character of Friends in faith and practice. If we have no significance as a Christian group, if there is no distinctive place for us as Quakers within the Christian movement, then we would do well to join another denomination and save the flurry of pretended distinction.

In stating our case in this manner we do not offer Quakerism as an emphasis or program to one side of the Christian Church. Quakerism is not a religious pattern to be distinguished from the Christian gospel. It *is* the Christian gospel *as interpreted and emphasized by Friends.* We have no program to make Quakers without making Christians. Our traditions rest squarely on Christian foundations.

We do not claim that in final terms we are more Christian than other communions or denominations. We only say that in the light we have, Christianity is, for us, our interpretation and way of life and work. We want to be "in character" within the general pattern of the Christian Church. It is by this means that we can make our contribution to the Kingdom of God, a contribution which other denominations want us to make. There is no need therefore to be apologetic about training our children to be Christians and Friends.

Breadth of Christian Education

There is a sense in which every activity is educational. Missions, peace, temperance, stewardship, evangelism—all are processes of spiritual reconstruction, and that process cannot be considered as outside the educational method entirely. It is certain that our work in these fields cannot continue if we do not educate ourselves as Friends to understand and promote them. One reason for our limited giving to those fields of service is our failure to precede and undergird them with an educational program. It is late, but not too late, to place ourselves squarely back of a program of Christian Education.

At this point enters the Board on Christian Education of the Five Years Meeting. Through it we work on ourselves, our Meetings and families, and thereby try to create people who are genuine Friends and who will therefore promote and support Friendly causes. There is something very realistic about this program of self-education. It may seem to be the less dramatic part of world outreach, but it is equally important. It is so important in fact, that if we do not do it, the time will come when there are no real Friends among us to do the outreaching.

For that purpose the Board on Christian Education of the Five Years Meeting edits and circulates materials for the use of all age groups in our Sunday Schools, in our families and other groups. This is not an easy task, but the difficulties have been met by Friends who have volunteered their services and by employed persons, proficient and trained in their fields. The best help that we can give them and ourselves is to use consistently the literature which they produce. No one is more aware of needed improvements in our publications than is our Board and the improvements can come in proportion to the extent our literature is used in our Friends Meetings and homes.

For Christian Discipleship

With this issue of THE AMERICAN FRIEND, this Board introduces Christian Education Month and their program for the year ahead. The theme selected, "Friends Teach for Christian Discipleship," points out the emphasis of their program for this year or any year.

The word "discipleship" is fortunate. It implies at once "seekers" and "followers." The quest for truth, strangely punctuated by Pilate's question, is the quest of the ages. Permanency of our life and institutions is determined by our attitude toward truth, in seeking and applying it. Those two emphases belong together. It is not always easy to be an honest seeker of truth and often it is because one knows he is unwilling to apply it or doesn't want to be disturbed in his opinions.

One trend in Christian Education is like a trend in teaching biology, with less emphasis on structure and content, and more emphasis on function. Years ago the physiologist, teaching about the hand or arm, emphasized, almost exclusively, the bones, blood vessels, nerves, etc. Now his teaching is more functional—the place of the arm and hand in co-

ordination of bodily functions and the sustaining of life. Would that Christian educators might also move more fully to the function of Christian principles in life, gathering material out of behavior patterns on the school ground, in the home and elsewhere. That is where Johnnie and his adult counterpart have to do something about whatever education they receive.

But we also mean discipleship of *Christ*. We have come to see that Jesus of Nazareth does not stand to one side of life, but at its very center. Men, in all their vagaries of behavior cannot forget him. In their reflective moments they know that he told the truth—*about life*. We cannot escape him finally, so we must face him, interpret and apply his meaning to life. In other words we must become disciples —seekers and followers.

It is important that Friends draw together under a widespread, yet concentrated program for Christian discipleship. If we scatter our forces, divert our support to other literature and fail to unite in this concerted Quaker effort, we shall dissipate the power and progress which we might have developed as a Five Years Meeting. Finally, the work of our other Boards will suffer accordingly.

It is time now to rally our forces with our Board on Christian Education, not only for a special month or year, but for an expanding era of service to our Meetings and thence to the uttermost parts of the earth. Friends, teach for Christian discipleship!

E. T. E.

The Meeting Makes Disciples

By Charles F. Thomas

ANY Meeting with an earnest loyalty to Christ is eagerly seeking ways to make disciples for him. Having this urgent desire, the Meeting will look to every possible means at its disposal for this purpose. What potential means does the average Meeting possess for the task? It has *individual members* committed to the proposition of disciple-making. It has a *corps of workers* actively engaged day by day and week by week in the program of the Meeting. This corps of workers usually includes a pastor, clerks and committee chairmen, teachers and officers of the church school. The Meeting possesses, at least it should, a *Christian Education Committee* that has the specific responsibility for guiding a major activity that affects the lives of a majority of the people who are related to the Meeting. It is particularly working with children and young people which is the greatest field for harvest. There is a *Pastoral Committee* and *Meeting on Ministry and Oversight* directly commissioned with the spiritual care of the membership. And there are other *Committees* and *related agencies* of the Meeting working with people. Together, these represent the *Monthly Meeting* itself, equipped to work for the cause of Christ.

Can these means now at our disposal be made effective in a program of Christian disciple-making? They can be if the entire Meeting is motivated and organized for that specific objective. It takes concerted desire and effort. It is of great importance to a successful program of evangelism that the *Meeting be united* throughout all its offices, committees and related agencies in striving for a common objective of winning persons to Christian commitment.

Such unity of purpose and plan does not happen without cultivation. We are discovering that effective disciple-making has to be accomplished over an extended period of time. In reality it is a continuous purpose and activity of the Meeting. However, periods of more intense effort are wholesome and useful when carried out in substantial manner. Such periods are initiated by concern springing up within some group. This concern is shared in Monthly Meeting, if it did not arise there. Here a word might be said about the practice of delegating the responsibility for a special period of evangelism to the Meeting on Ministry and Oversight, exclusive of other groups in the Meeting. If evangelism is understood to be solely the matter of getting an outside preacher to conduct a series of meetings, it is conceivable that the Ministry and Oversight body could care for the matter. Even then it may not be the wisest procedure. Is it not better to suppose that every period of intensified effort of this kind should involve all the working organization of the Meeting and be extended for a longer period than a week or two of protracted meetings? If this is true, the Monthly Meeting itself has to be the center of planning and directing. It will engage all of its committees in the effort.

Teaching Evangelism

When the Monthly Meeting looks at its task of disciple-making in this light it immediately asks, "What are the effective means for presenting the gospel?" Doubtless the first thought will be of the children and young people of the Meeting and community. What activities of the Meeting touch the lives of these children and young people most? Obviously, the answer will be the teaching work of the Meeting. Then how can any effective program be pursued unless the program of Christian education also centers upon the objective which the Monthly Meeting has before it? This involves the Christian Education Committee. They have to think through the program which they are now following. How can discipleship be lifted up into the focus of this program? Are teachers aware of the strategic place they have in relation to any such effort? Each becomes in a special sense an evangelistic worker. The teaching job is one of making disciples for Christ. The superintendent has to help in this plan, for upon him or her will fall the administration of the school's activities in relation to such an emphasis.

Sometimes there are those who question whether Christian education has any responsibility for evangelism. It is difficult to share such a supposition when we realize that any Christian mission is ultimately evangelistic if it is sincerely Christian. Unless our teaching work in the church has at its center the objective of making disciples for Christ, which involves a conscious commitment of one's life to him, it merits criticism. It is unreasonable to believe that Christian education has obtained its goal until those instructed become disciples with a dedication that sends them forth to practice the attitudes and teachings of Christ in daily life. This they will do only as there is directed growth, commitment and consequent transformation of life that makes the individual conform to the spirit of Christ. Dr. William Clayton Bower declares, "The test of Christian education, as of preaching and evangelism, is whether growing persons and groups

have been helped to achieve loyalty to Christ and a Christian quality of life."

Granted the above, every church school worker will plan, think, and work toward the objective of making disciples. The entire teaching program will look toward conserving, and enriching the religious commitments of children and youth, for a disciple does not come forth full-grown, but increasingly comes into a clearer understanding of his relationship to God and the practice of Christian living.

VOCAL MINISTRY

Another medium which will claim the attention of the Monthly Meeting, planning for a program of disciple-making, is the *spoken ministry* of the Meeting. In many of our Meetings this immediately brings to mind preaching from the pulpit. The minister is very vital in the program of disciple-making. He or she is a combination of teacher, message-bearer and leader. However, we should not be satisfied to leave the spoken message entirely to the appointed minister. Let God use the instruments of His choosing to speak to the needs of His people. There can be an effective ministry of the spoken word coming from many members of the Meeting. Nor is this ministry confined to the Sunday morning service. Under the impulse to make disciples, messages in prayer meeting, in church school classes, young people's meetings, forums, and elsewhere should direct seeking persons to that Life which is the source of Christian living.

Still another kind of vocal ministry is vital in this program. It is that of the visiting minister, sometimes an evangelist and sometimes a traveling Friend who is deeply concerned. We need a widespread reviving of a traveling ministry of the sort that seeks to meet the spiritual needs of our Meetings.

PASTORAL MINISTRY

The Monthly Meeting will also think of the place pastoral work is to have in evangelism. This is a work which will certainly involve the services of all concerned people in the Meeting. It will be characterized by genuine friendliness, high Christian purpose and joyous fellowship. No one has been able to measure the effectiveness of friendship as a means of evangelism. We have greatly underestimated this powerful means for winning persons to the Christian way of life.

PRAYER GROUPS

A very important means which the Monthly Meeting will discover it has for making disciples is that of small groups of persons particularly dedicated and concerned. These groups may be given to special types of spiritual exercise. Some will be prayer groups, others Bible study groups, and still others those who meet to discuss particular phases of the Christian Gospel. More often than not these groups have in them the most devoted people of the Meeting. They are a source of great help to the total purpose of the Meeting if brought into a common objective that will include them all.

A CALL

Our Meetings are not totally bankrupt of means for making disciples. True, we have not been very effective, but the reason lies elsewhere. We lack most *in the quality of our inner lives and concentration of purpose.* Have we actually put the entire Meeting to work, making disciples? Have the members been fired in their souls for this task? Do we really possess a radiant spiritual life out of which can flow power? Does the quality of our living bear its own witness to Christlikeness? Is there an unfailing loyalty to Christ?

An urgent need for a widespread acceptance and practice of the Christian Gospel exists. The spirits of men are severely tried. The energy and vitality of the human spirit is widely dissipated. War exposes our moral weaknesses. The Christian church with a Gospel of redemptive and transforming love, of peace and integrity of human life, and of social righteousness faces these disconcerting facts all too impotently.

Decisions are taking place in the world which will set the course of civilization for time to come. Each of us is responsible in part for the extent to which those decisions are made upon Christian principles. It is up to us to be the kind of Christian community which not only recognizes these factors, but does something about them.

Therefore, in every Friends Meeting let there be *A Call:*

For the *members of the Meeting* to seek that quality of life that responds joyfully and spontaneously to the great purpose of "making disciples."

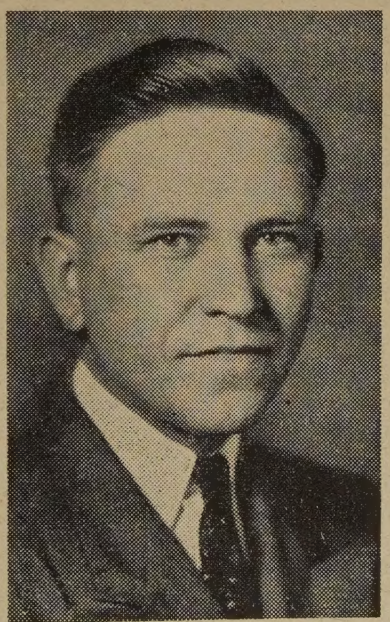
For *Pastoral Committees* and *Meetings on Ministry and Oversight* to consider earnestly the spiritual needs of the membership and of the community—then find ways to meet those needs.

For *all who bear a message in vocal ministry* to witness to the positive word of redemption for the individual and society.

For *teachers* to lead students into personal commitment to Christ and an understanding of how to enrich and deepen that commitment through daily experience.

For a *total church ministry* that shall earnestly call upon individuals to be the kind of persons whom God can use in any situation—who bridge the gap between ideals and practice.

Board on Christian Education



R. FURNAS TRUEBLOOD, *Chairman*

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Leading Children to be Disciples

By Mabel S. Roberts

CHRISTIAN discipleship should be the goal of every leader of children. The explanation of its meaning must necessarily be on a plane of the child's understanding and its interpretation must be in terms of the child's own experience. Children are imitators. Care must be taken that terms, rich in meaning to an adult, are not substituted for an experience which can be real and vital to a child.

Growth characterizes all phases of a child's development. His religious needs, interests, ideas and attitudes undergo a change as the years go by. No single achievement in the religious experience of a child should be considered final. Under guidance, each experience should have a follow up and lead to larger experiences.

The attention of the leader must be focused upon the child and his present needs. Her task is to guide the child, at whatever age he may come to her, so that his needs may be met, his interests may broaden, his ideas and concepts grow and right attitudes and relationships develop, so that he may increasingly learn, in very situation, to think, feel and act in a Christian way.

While Christian discipleship is the general goal, yet it is attained only as numerous simpler and more sharply defined goals are reached. These goals have to do with the immediate needs of each child at the present stage of his development, — his character traits, habits, loyalties, knowledge etc.

If a junior's concept of God has failed to keep pace with his needs, it should be the specific aim of the leader to guide the child so that he will enlarge that concept and become aware of a God in whom he can place dependence, trust and confidence.

One junior department, because of the juniors' confused thinking, due to inadequate knowledge, spent many months working toward the objective, "Growth in Knowledge of God." The juniors, under guidance, gathered information through study, observations and inquiry. They organized and shared their information by means of reports, discussion, charts, posters, dramatizations, stories, poems and pictures. This increased knowledge led to a closer relationship with God and with Christ. It also created a desire for meaningful worship experiences. Another goal was established and another period of months was spent guiding these same juniors in studying the various aids to worship, creating an atmosphere for worship, planning worship services and providing opportunities for worship experiences.

These two goals were closely related to the general goal and were necessary steps leading to Christian discipleship. However, evidence of Christian discipleship is found in the changes of behavior that occur in the thought life and daily conduct of the child. It finds expression in purposeful activity as the child is guided in assuming responsibility for helping correct practices which are causing friction, injustice and unhappiness in the home, on the playground, and in the community. The child must be helped to recognize and solve problems close at hand which are within his power to solve. Therefore, there was need for a third goal—"Practice in Christian Living." The use of three illustrative pictures played an important part in focusing the juniors' thoughts on a practical interpretation of Christian discipleship.

Starting with the child and adopting objectives to meet his needs will determine methods and put curriculum material in its rightful place, as a means to an end and not an end in itself.

CHILDREN CLASSIFIED

Children may be classified under three groupings; first those who come from Christian homes where wholesome, normal Christian training has been received and where they have had wholesome, normal Christian experiences. These children have been daily making Christian decisions and developing attitudes that have already set the trends of their lives. With a background of knowledge and experience these children may, rather early, commit their lives to Jesus Christ and experience the peace and joy which comes with this commitment. The Church can make no greater contribution to its children than through helping parents to build truly Christian homes in which children will be constantly confronted with Christian discipleship.

The second group of children comes from an environment where no Christian teaching or Christian guidance has been given. One approach to this group is through a club or recreational group. These organizations, under Christian leadership, can open doorways which lead to God, and the leaders can serve as spiritual fathers and mothers, making Christian discipleship so real and attractive that the child will choose to ally himself with Christ and the forces of righteousness.

The third group of children comes from homes and churches where leaders and parents have done their task imperfectly. This group creates the most difficult problems. A vigorous awakening may be the only solution. The emotional appeal may accomplish what years of teaching facts or random teaching have failed to do. Following the emotional appeal and response to it, the child must have guidance and help in learning to live in accordance with the principles of Jesus. He must learn to "be a doer of the Word and not a hearer only."

LEADERSHIP

No leader ever saves a soul. That is the work of God and is so recognized by every thoughtful person. "By grace are ye saved through faith and that not of yourself, it is the gift of God." "Paul planted, Apollos watered but God gave the increase." Between Christ and the child stands the leader to whom is entrusted the sacred privilege of introducing the child to his Savior. Unless the leader is personally conscious of God's love, responsive to His Spirit and committed to the doing of His will as a disciple of Jesus, she is in no position to lead a child into this joyous experience. The testimony of a life has a leading power greater than words.

Leaders, who are unfamiliar with the laws of learning and are unwilling to take the time to grow in knowledge and skills, may expect that much of their effort will be ineffective.

There are other causes for ineffective leadership. Objectives are often camouflaged. Desired outcomes depend upon the active interest and support of the child. Leaders sometimes fail to realize, "What a child thinks, feels and does is what builds his character, not what somebody does for him." The leader who makes the greatest contribution to the child's learning is the one who helps the child make of his life a laboratory in which Christian virtues and the qualities of character found in a Christian disciple are analyzed, tested and proven.

A well developed, progressive curriculum with continuity of thought and purpose, built to meet the growing needs and capabilities of each age level, together with a training program for leaders based on the curriculum, would be of untold value in leading children to be Christian disciples.

COMMITMENT

There comes a time in each life when a person must decide for himself the question of discipleship. A person who

chooses to become a Christian disciple as a result of careful, prayerful, thinking and study, has a much better foundation of preparation for abiding by his choice than does one who is guided alone by emotion. Many have been lost to Christ and the Church because their decisions were unintelligent and on an inadequate basis. Hurried decisions, excessive urgings, an over emotionalized appeal and mass decisions should be carefully avoided. "Wise planting and careful nurturing require time and the harvesting should be preceded by periods of special prayer, personal visits by leaders in the homes, and earnest interviews with the children."

It matters not whether the commitment be in the quiet of the home, in the class room, the pastor's study, or in the larger group. The important thing is that when a child feels the personal call of God, he may thoughtfully respond by accepting Jesus as his Savior and the Lord of his life. This should be the beginning of continuous growth in knowledge and relationship to God, a continuous development of Christian faith and personality, a deeper appreciation of the church, a greater participation in its work, and an ever widening interpretation of the teachings of Christ in daily conduct.

Are You a Disciple Maker?

By Milo S. Hinckle

THAT question is tantamount to compelling the Christian to ask himself what he is doing with his Christianity. Am I content to save myself? Is my own discipleship merely a means of securing the rewards of personal faith and devotion? Do I follow Christ for what I can get out of it? Is spiritual security individualistic only, or does it have social significance as well? Does being a disciple necessarily extend my horizons to include my fellow men?

The questions multiply, and each one is pertinent to the meaning of one's own discipleship, and, of course, one's own discipleship is basic to any consideration of making disciples of other people. An interesting observation concerning early Friends is that they made certain of their own spiritual transformation before going out to change other people!

At least five of the versions of the New Testament have, in Matthew 28:19, the commission to the friends of Jesus to "go . . . and make disciples." It is not just an optional thing left to those particularly interested in what we term specifically evangelistic or missionary work. Rather, the making of disciples appears as the chief business of those who have been "discipled"—brought into Christian fellowship. To disclaim all call to be an evangelist or a missionary brings no release whatever from the responsibility of making disciples.

Genuine or Superficial?

Great care is needed at the point where "arithmetic" often enters as a motivating principle in the making of disciples! Well-meaning, enthusiastic persons often ask one how many he has won to Christ this month, or this year! Some can even tell with exactness the total number of converts gathered over an extended period of years, as though much thought had been attached to preserving the record. Yearly Meeting departments concerned with the making of disciples are wont to demand of pastors and Meetings the exact number of conversions, etc., during the year, overlooking the fact that any such report is just as likely to omit some who have been won and to include some who did not prove to be truly won. What first generation Christians would have thought of this procedure is not easy to say with certainty. One can be more certain that early Friends, even in the most enthusiastically evangelistic period of the Society, preceding "Quietism," would have suffered distinct shock at being so catechized.

Happily, there are many whose entrance upon discipleship is such a marked break with the former self and life, and its accomplishment is so definitely bounded by time and place elements, that specific data are clearly in evidence. Such, possibly, was Saul of Tarsus. But such does not appear so clearly in George Fox, William Penn, Elizabeth Fry, Margaret Fell, and hosts of others concerning the real fact of whose discipleship there can scarcely be uttered a doubt.

As varied as are the circumstances under which people become disciples, as distinctly different as are people who respond to spiritual approach, and as vari-colored as are the manifestations of new converts, so varied are the methods of making disciples. Despite certain scriptural statements such as: "no man cometh unto the Father but by me;" "ye must be born anew;" "believe on the Lord Jesus Christ and thou shalt be saved;" "except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven;" it still remains forever true that the beauty and joy of making disciples is enhanced by the variety of ways in which it may be accomplished.

The Living Evangel

Sometimes, all such things as methods entirely disappear, and one sees only the fact. For example: a genuinely Christian girl in Pennsylvania was married to a young medical doctor, a German Jew, whose early life and educational career conspired to make him distrust religion entirely. After two years, he said: "I tried to be an atheist, but I can't live with my Christian wife and be an atheist!" The most that this Christian wife did to make a disciple of her husband was just to live her faith in its purity, doing very little persuading with words. The Jewish husband took the vows of Christian faith and joined a Protestant Church.

Missionaries and Mission Boards have long recognized that the most potent factor in the making of disciples on the mission fields is the consistent, Christian living of individuals and families in the midst of native superstitions and immoralities. All this seems to link up with Jesus' teaching of the leaven infusing itself through the entire body, "until the whole is leavened."

Similar experiences are often known by Sunday School teachers in their patient, earnest endeavors, and by pastors who put everything they have into their associations with people in the home, on the street, wherever they find them, as well as in public religious meetings.

Emphasis is given here to this "unprogrammed" type of disciple-making, not to disparage those more generally recognized efforts in the range of public, evangelistic programs, but just because these latter are well known and the former are unknown and discounted.

Purposeful Conversation

One finds an individual unable to read the Bible with sufficient interest or sustained attention to be moved by its message. By giving a bit of helpful advice, perhaps lending a copy of another version or translation of the Scriptures, he opens the hidden treasures to the reader, so that his soul responds to the message of life and he becomes, without further direction, a disciple of the Master.

Perhaps the least used of the best

methods of influencing people to become Christians is that of definite, personal conversation directed to the individual's obvious need of Christ. In 1918, Ernest Clyde Wareing published an excellent little book for class study on the topic: "The Evangelism of Jesus." The outstanding fact in Jesus' dealing with people is that he won most of his true followers in personal conversation and in dealing with individual problems and needs. The occasion of the Sermon on the Mount and the two great feeding experiments do not yield, so far as we know, very many continuing disciples. One searches almost in vain for disloyalty among those "handpicked" disciples of the Master's.

Christianity got into Caesar's household through Roman guards who could not spend a night in prison, chained to the Apostle Paul, and resist the winning power of his Christian spirit! It has been said that every Mohammedan is a missionary for Allah. It was much that way with early Quakers in England and the Colonies. Personal conversation seems easier for the majority of Christians on every other topic than that of the deep spiritual interests of life. Relegating this precious privilege of making disciples for the Master to the professional ministers and evangelists has resulted in irreparable loss to Christianity, and can be retrieved only as every Christian assumes the personal responsibility and incomparable privilege of winning friends, neighbors, strangers to discipleship in Christ's family.

A good deal of mischief has been done to the Anglo-American understanding by the race prejudices of United States troops in London. The recent introduction of the color bar to a big London hotel cost the management damages in high court last week.

The celebrated cricketer, Leary Nicholas Constantine, a West Indian Negro, had been—as *Worldover Press* reported some time ago—denied accommodation at the Imperial Hotel of Bloomsbury, because it was feared his presence might displease certain American officers who were staying there. This incident caused quite a hullabaloo, and British public opinion was indignant for some time afterward. The issue even popped up in both Houses of Parliament in which questions were asked from members of all parties. Pro-black sentiment in England runs high, especially because of the exemplary behavior of colored American soldiers. The editor of the *New Statesman* is convinced that American military courts do not discriminate between one race and another.—*Worldover Press.*

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

DISCIPLESHIP

Blessed are you when they have insulted and persecuted you, and have said every cruel thing about you falsely for my sake. Be joyful and triumphant, because your reward is great in the Heavens; for so were the Prophets before you persecuted.

Matthew 5:11-12 (Weymouth).

* * * *

God, who toucheth earth with beauty,
Make me lovely too;
With thy Spirit re-create me,
Make my heart anew.

Like Thy springs and running waters,
Make me crystal pure;
Like Thy rocks of towering grandeur,
Make me strong and sure.

MARY S. EDGAR.

* * * *

The act of self-surrender is a definite, conscious, personal compact between a man and God alone, entirely independent of all outward religious rites, forms or services. . . . Right living, public confession, and ceaseless service are the *subsequent issues* of a decision to do God's will, *not the substitutes for it.*

HENRY DRUMMOND.

* * * *

The concern of Jesus for his disciples was the source of their devotion to him as their leader. He looked into the life of each and found its greatest weakness, then helped each man to overcome his weakness. He never offered a life of ease. . . . He held out no hope of security, and certainly no assurance of social position.

MARGUERITTE HARMON BRO

* * * *

Just as it is easier for any parent or teacher to do an appointed task himself than to guide patiently the stumbling efforts of his charges, so we might have expected that God would have completed himself the development of the Kingdom of God on earth. Only infinite love could have decreed that this work should wait for everyone of its advances upon the voluntary cooperation of human wills. Yet this is the deeper meaning of the Fatherhood of God.

HENRY B. WRIGHT.

* * * *

It was Lessing who declared that were God to offer him the Truth in one hand and the Search for Truth in the other, he would choose the Search. He meant that, just as the Truth never stands still, but is in its nature a process of evolution, so the mind of the seeker after it can never stand still. Only in the process of daily conquering them anew do we . . . gain life and freedom.

LORD HALDANE.

* * * *

At last I found one final hill
By no dark wall confined.
Through flinty griefs and broken hopes
Its tortuous pathways wind.

Dissatisfied with dwindling streets
The sharp ascent I'll try.
It may lead to the brink of death,
It may lead to the sky.

EDITH LOVEJOY PIERCE.

* * * *

The supreme responsibility of the disciples of Jesus is the task of reconciliation. The imperative emphasis in this ministry is within the antagonisms of human life. . . . Antagonisms arise not because one side is entirely right and the other entirely wrong, but because there is a right on both sides.

Our problem is not to destroy antagonisms but to transcend and transform them. It is possible to get together, rise above, or pass through them into a higher, nobler unity.

RAYMOND C. BROOKS.

* * * *

Thou God of long patience and great love, give us perspective on ourselves. Let us see how truly thou art dependent on us.

MARGUERITTE HARMON BRO

THEME SONG ON THE COVER

We have chosen as our theme song for this year, "Immortal Love Forever Full," that beautiful hymn of the Quaker poet, John Greenleaf Whittier, set to the deeply satisfying hymn tune called, "Serenity," by William Wallace. This is truly a hymn of discipleship, bringing Jesus our Master to walk at our side.

This is a hymn for various ages, perfectly suited for young people as well as adults. The leader will need to help older children think through what is meant by such expressions as: "And faith has still its Christ, and love its Galilee," and "The healing of his seamless dress." The last stanza is particularly appropriate for children of any age.

At fifteen, my mind was fixed on learning; at thirty, I stood firm; at forty, my doubts had been removed; at fifty, I knew the will of heaven; at sixty, my ear was obedient to the truth; at seventy I could follow my heart's desire without transgressing the right.—Confucius' summing up of his own life.

To Observe Christian Education Month

September 24 to October 28

FOR several years the Board on Christian Education has suggested the use of the last Sunday in September and four weeks in October for a special Christian Education emphasis throughout the Five Years Meeting. One Sunday and week are assigned to each of the five branches of Christian education. This year the dates are as follows:

Leadership Education	September 24 to September 30
Christian Home Life	October 1 to October 7
Children's Work	October 8 to October 14
Young People's Work	October 15 to October 21
Adult Education	October 22 to October 28

It is hoped that the material and plans suggested on this page will prove helpful in local situations, and that the pastor and Sunday school superintendent will work with department heads or people concerned about various phases of the work to make each week a helpful experience.

LEADERSHIP EDUCATION WEEK

September 24-30

If you have no Christian Education Committee, it would be well to appoint one, and on Leadership Education Sunday have a public dedication of this committee to the following tasks for the year: 1. To observe and study the literature that your school is using, to see if it is using the best for producing Friendly Christian disciples. 2. To visit the classes of children and youth, to see what is being done in giving them training in worship, to see if the content of the materials they use is suitable, and to see how well the teaching is applied to life.

Announce the plans for Leadership Education Sunday, September 24, at least two weeks in advance—make it a rallying day in attendance, enrichment of program and spiritual interest. In schools where all age groups meet together for worship, or assemblies, plan your program so as to be of interest to all. In departmentalized schools—emphasize the Advance in departments with stories and items of interest, graded to suit the various age levels. Ask each teacher, before the Sunday arrives, to emphasize the Advance and the theme for this year in some way such as special prayer, a short talk, music, pictures, etc.

The teachers and officers of the Sunday school, or the whole Meeting, might observe at least one night together during the week, with a short worship session, review of the Leadership Education program of the Five Years Meeting for the coming year, a good picture interpretation, some time spent in planning your work for the year, and a time of fellowship and fun. Ask each teacher to visit the pupils of his class one evening during this week. During this week a retreat for the teachers and officers of the school might well be held. It should be well planned in advance.

M. MARIE CASSELL.

CHRISTIAN HOME LIFE WEEK

October 1-7

Plan early for Christian Home Life Sunday, October 1, and the week following it. All the various means of Christian discipleship through the home may be studied, such as family worship, instruction by the parents, good reading, family fellowship, cooperation between church and home, careful use of radio, music, and pictures.

It is possible that some Meetings will choose to emphasize current needs of the family as indicated by juvenile delinquency, or *parental* delinquency, the influences of the war-time on child life and how they may be counteracted, war-time marriages, problems of reunited wives and husbands temporarily separated by the war, and others.

As to specific plans: it certainly will not be going far wrong on one Sunday to leave the prescribed Bible School lesson for the day and discuss some phase of Christian home life in all classes down to the children's division. The pastor usually will be found willing to give an appropriate message on the Christian home if he is approached well in advance of the date. Adults and young people will find good points for discussion in books listed in a bibliography which may be had upon request. The *Penn Weekly* for last May 14, 21, and 28 carried plans for young people's meetings, with the emphasis on good times in the family.

CECIL E. HAWORTH.

CHILDREN'S WEEK

October 8-14

Dear Children's Worker:

It is important that plans for Children's Week in your Meeting be made early in September so that you will have time to send for materials and books for both study and display. We have done some planning for the week here in the office so we have a number of things to suggest to you.

You know the dates, October 8-14. Of course, you will want your pastor to preach a strong sermon on Children's Sunday, October 8, not to the children but to the adults. When we stop to think of the world in which our children have to grow up, we realize that we need all the wisdom, the spiritual insight, the compulsion of concern that any pastor can give us for the guidance of children into Christian discipleship. The whole Meeting should be tied into the support of a program that will meet the religious needs of its boys and girls and that will reach out into the community as well.

Since you know that you want your pastor to help in this way, why wouldn't it be a good idea to ask him to work with you in planning a conference or a retreat to be held some time during the week, where those persons in your school who are concerned for children could get together and really plan for a whole year?

At the beginning of your retreat—we will call it that and hope you can have a meal together—you might appraise the work for children in your school. Look at your equipment as if you had never seen it before and think what you want to do about it. If it is good, then turn to something more important.

In the plans for the year in the center pages of this paper, you will find several things mentioned that you will want to discuss while you are together. There is much more that I should like to say but space is limited.

Your friend,
NELLIE H. MARKLE.

ADULT WEEK

October 22-28

Observe Adult Sunday. The pastor, or adult superintendent, could lead the assembly or morning meeting on some such subject as, "Friends Teach for Christian Discipleship," or "Discipleship Means — Commitment, L e a r n i n g, Growth," Plan the worship program about this theme.

Hold a workers' retreat or council meeting for all persons who serve as teachers and other leaders of adults. The purpose—to evaluate the work being done, and to plan for future work. (Cf., *The Local Church,* by Beavan.) At the retreat consider the following:

1. *Conserve the young adults.* Make definite plans for meeting demobilization. Some of the young men and women may return home—changed. Outline ways of providing them with personal counseling, guidance, and reintegration into the life of the church and community. (Cf., *The Church and Returning Service Personnel,* bulletin

(Continued on page 344)

Friends Plan Together to Teach

Suggested Program for the Coming Year by the

Helping Children to Become Disciples

The teacher who first appraises her own religious life in preparation for work with boys and girls, will do well. Only as little children see Christian characteristics in parents and teachers can they learn the way of discipleship.

What are some of the means that will contribute most to religious experience in the life of a child? The first and most important influence is the Christian home, where the persons he knows best are examples of Christian discipleship; second, teachers, who strengthen his earliest impressions and at the same time give new and broader outlooks.

WORSHIP—There is something in a child that responds to the spirit found in worship, that reacts to living ways, that can be guided into channels of service, that knows right from wrong, that will answer to the teachings of Jesus.

It is in worship that new decisions are made and new appreciations of love that are greater than he has known before, come most often to a child. Worship is more real when children actively participate in it. Write for mimeographed book list for help in planning worship services with children.

DISCIPLESHIP BRINGS RESPONSIBILITY — A Christian disciple will develop concern for a better world and will, through increased understanding, want to share in the making of it. The smallest children learn cooperation and unselfish sharing in their play. In the primary and junior years beginnings can be made in the formation of right attitudes in matters of peace, temperance, social concerns, knowing and appreciating persons of other races, and of work in our mission fields. Our book list will aid you in the selection of books that will be helpful in the use of such topics for discussion periods.

LESSON MATERIAL—It is always better for Friends to use Friends literature. The office at 101 South Eighth Street is glad to send you sample copies of the lessons for children, which are in *The Children's Teacher* and also the pupils' quarterly or leaflet. This material will strengthen teachers in the Friendly viewpoint and enable them to bring into their teaching some of the things that we believe to be important to Christian discipleship. If you have any question about the ages for which these lessons are written, write to Lillian Shepard. She is always ready to help you.

ACTIVITIES IN TEACHING—Many teachers want to help their children learn through experience but they need help in providing satisfactory activities. Many plans for activities may be found in *Children's Teacher* in connection with the lesson helps.

CHALLENGE—Teaching for Christian discipleship is a challenge. It needs preparation and a rich background of reading. *The Fellowship of Study* is a club to which we can all belong by reading one of the books suggested for it. If four are read, an attractive card of recognition will be sent to you. Look for the list of Fellowship books on the Workers' Page in the next AMERICAN FRIEND. It will also be in the *Children's Teacher*.

CHRISTMAS SERVICE PROJECT—The Christmas project suggested for this year is the giving of BOOKS FOR THE INDIAN MISSIONS. Individual children and school libraries are our concern. Ask for the list of selected books for this purpose, or if you will send money to the Children's Division, 101 South Eighth Street, Richmond, Indiana, we will send the books in your name, giving you a receipt and a copy of the list sent. You may want some of these books for your own school.

DISPLAY TABLES—Send for books and lesson materials for display in teachers' meetings and conferences.

NELLIE H. MARKLE, 528 National Road West, Richmond, Indiana.

Young Friends in Christian Discipleship

This column is directed to adult teachers of young people's classes, adult sponsors of youth groups, pastors and officers of young people's meetings and classes. We think of youth work in the local meeting as including all activities by and for young people. This year it is suggested that one major objective be lifted up for emphasis throughout all young people's work. That objective is "Young Friends in Christian Discipleship."

The following are suggested ways for implementing this objective:

1. Make a wide distribution of a new leaflet for young people on discipleship entitled, *It Matters Greatly*. It can be secured in lot prices of 25 for 20 cents, or ten cents a dozen from the Youth Department.

2. Promote the *Fellowship of Silence*. This caption is given to a plan for young Friends to share in a fellowship of personal girding for Christian discipleship. For this to be effective it will need some person or committee to sponsor it in your Meeting. Keep accurate register of those who are sharing in the plan. We would appreciate the names being sent in, or at least the number of persons from your Meeting in the Fellowship. The flier described above is for use in this plan.

3. A third phase of our emphasis upon Christian Discipleship is *Study to be Informed*. Challenge young Friends to do the following: (a) Study the four Gospels of the New Testament. (b) Read at least one good book on the life and teachings of Jesus. (c) Learn to interpret life from a Christian viewpoint. Always raise the question, "Is this act, this event, this plan basicly Christian?" (d) Use *Penn Weekly* and other Friendly material for your programs and reading. (e) Be regular, punctual and active in Sunday school class and young Friends' meetings.

An alert program committee can take the theme for this year and work out many practical subjects for discussion.

4. *Proclaim Christ's Message*. This phase of our emphasis grows out of a conviction that young Friends can and will accept responsibility for a deepened and more effective spiritual ministry. Several ways are open for bearing the message, but one especially is being encouraged. Have young Friends who are committed to Christ and the attempt to live His way of life, form deputation teams to share in a ministry to other people. These teams may conduct worship services, give sermons, give talks or programs on peace, temperance, missions, Christian education, and other special concerns which they feel. One important concern now should be the implications of peacetime conscription. Another is racial animosity. Young Friends should read such leaflets from the American Friends Service Committee as: "Peacetime Conscription," and "Basis of a Spiritual Peace Ministry." Adults should encourage

for Christian Discipleship

Departments of the Board on Christian Education

young people to share their spiritual life with the whole Meeting through public prayer, expression of faith, and discussion.

5. *Overcoming Community Evils* is another part of discipleship. Is there a Christian Youth Council in your city or county? Could you join with this group in initiating social action projects for your city, town, or county for the Christian young people?

6. Finally, a *Christian Disciple Serves his Christ by Serving his Fellow Men.* Would that this year's emphasis could result in not less than one young person in each Meeting dedicating himself or herself to a lifetime Christian service. It might be Friends pastoral work, missionary work, Christian education work, or some other life work. Besides these longtime and special services, enlist young Friends for teaching children, work in the local Meeting, etc. Why not work toward having at least one young Friend enter a volunteer service project next summer, either with the Students Summer Service of the Five Years Meeting, or a project of the American Friends Service Committee. And what of preparing for reconstruction work abroad following the war? Those who cannot go may furnish the means for others.

MILDRED RAINS, Chairman of the Youth Department.
CHARLES F. THOMAS, Secretary of Young Friends Work.

Mature Discipleship

1. *Make discipleship meaningful for all adults.* The pastor, the members of the Meeting of Ministry and Oversight, the Christian Education (or Bible School) Committee, and the Adult Workers' Council of the Bible School—all of these could profitably settle upon Christian discipleship as the major objective of all the religious endeavor for the year. The pastor might lead each of these groups in a fresh New Testament study of the meaning and importance of discipleship.

2. *Keep an evangelistic emphasis in Christian education.* The making of disciples is both an educational and evangelistic undertaking. Evangelistic purpose can permeate the teaching and worship program of the entire Meeting. Such an emphasis, giving new point and punch to the work of the church school, will create new life and enthusiasm.

Many Sunday schools have suffered losses in membership and attendance, due to wartime dislocations and conditions. The task will be to recover the losses as well as "the lost." To build up the adult department in attendance can be the first step in evangelistic effort. The irregular attenders, absentees, vacationers, newcomers, and a vast host of the unreached in every community,—these are our potential disciples.

3. *Make some new approaches in adult work.* The leaders of adults should set themselves to a study of the present needs and problems of adults. What is wartime living doing to them? What will be the needs of the young adults who return home? Beginning with the needs of our adults will call for careful study and planning. Before the beginning of the church year, a council meeting of all leaders of adults could profitably be held. Such a meeting could set itself to the task of discovering the needs of the men and women who come under the influence of the local Meeting.

4. *Evaluate the adult work that has been done.* The leaders of adults need to be honest and realistic in examining critically the work they have been doing. Such questions as these should be faced: Is our teaching, preaching, and worship program producing results in Christian discipleship? Are our adults showing evidences of growing "in grace and in knowledge?" Does our teaching get results in Christian living and Christian action? Do we really have an evangelistic purpose in our teaching program? If not, there is need for heart-searching and a possible revamping of our entire church program.

5. *Revitalize the adult classes.* When class work has become stale, an alert leadership will freshen it up. No simple formula can be given. No two adult classes present identical situations. Here are a few suggestions:

The adult department might be regrouped into interest groups instead of age groups. Those interested in pursuing the Uniform Lessons curriculum may do so, and other groups may study units of the *Learning for Life* curriculum.

Another alternative is to unite all of the adult classes into one group which could develop a forum type of session, with carefully selected leaders and the use of free discussion.

The exchange of teachers, and the placing of a limitation on the length of time any teacher can remain with a class.

The periodic use of outside speakers who are asked to speak on topics of timely interest to the class or on particular needs.

The development of individual initiative and responsibility on the part of the members of a class, for expressing friendship to outsiders and winning them to the class and to Christian discipleship.

The undertaking of some project or projects, tasks in the church or in the community which need to be done.

6. *Make Use of the good books available.* A few "must" books include:

Evangelism in Christian Education, by R. L. Ownby (Abingdon-Cokesbury, 60c).

Young Adults and the Church, by J. G. Chamberlin (Abingdon-Cokesbury, $1.00).

Learning for Life (International Council of Religious Education, 15c).

The Local Church, by A. W. Beaven (Abingdon-Cokesbury, $1.25).

Christ and Christian Education, by W. C. Bower (Abingdon-Cokesbury, $1.00).

(All of the above are available from the Lending Library. A fuller list has been prepared and is available to all who request it.)

JAMES R. FURBAY, Chairman, 615 E. 13th Street, Des Moines 16, Iowa.

Christian Discipleship in the Home

"Back of every delinquent child is a delinquent home."

Parents may be reluctant to admit the truthfulness of this statement, but in general and in the long run it will be found to be a sound conclusion.

This gives great importance to the home. In these days when there are abnormal conditions, with emotions pretty much on the loose, with many restrictive influences broken down, we need homes that are strong, wholesome and true.

Since the foundation of a strong and wholesome home life is fundamentally religious, our Department has set as its goal for the year 1944-45: CHRISTIAN DISCIPLESHIP THROUGH THE HOME. This aim, or theme should

not be interpreted in any narrow sense, but should be large enough to embrace all activities which will increase our *understanding* of Christ and the Christian life, as well as to secure increasing *commitment* to Christ. A disciple is a learner, and it is just as important to know what discipleship means as it is to decide to become a disciple. *Understanding* and *commitment* go hand in hand and belong naturally together. Both may be encouraged and furthered through the family circle by the following means: 1. Family Worship. 2. Instruction by the parents. 3. Good reading. 4. Family fellowship. 5. Cooperation between church and home. 6. Careful use of the radio, music, etc.

A number of our meetings are finding real value in discussion groups planned for parents only, where they may discuss specific and practical problems. Sometimes the value has been increased by having the Bible School teachers meet with the parents and give their viewpoint on certain phases of child life. In other places, a series of meetings has been planned for Sunday or week nights.

The important thing is that each Friends Meeting should become concerned about the home life of its members and plan to tackle the particular problems found in its own community. This Department will be glad to be of any help possible in this important and rewarding work.

CECIL E. HAWORTH, 213 Edgedale Drive, High Point, N. C.

Helping Teachers to be Disciple Makers

DEPARTMENTAL THEME—Teachers who are disciples can learn to make disciples.

Let us seek the guidance of the Heavenly Father as we try to develop leadership training which will make devoted Christian disciples of ALL Sunday school teachers, and help them to make disciples of their pupils.

TOPICS FOR DISCUSSION AT WORKERS CONFERENCES AND OTHER MEETINGS OF TEACHERS

Use visual education and laboratory methods whenever you can.

1. *How to lead your pupils in worship.* In connection with this topic, consider the following suggestions: study the methods of Jesus from the Gospels, make use of *Quaker Meditations* 1 and 2 as well as other good devotional material; most of all practice worship personally.

2. *How to give individual guidance to pupils.* In connection with this topic consider the importance of knowing pupils continually and sympathetically, of being ready to suggest selected materials along the line of their particular needs, of helping them to evaluate their growth and interest in Christian living.

3. *How can the Bible be used to develop disciples?* Consider the importance of studying it carefully, using different translations, using Biblical helps, such as commentaries, dictionaries, etc.

4. *What hymns help to make disciples?* Study the theme hymn, "Immortal Love Forever Full," and consider what ages can use it and how it can be interpreted to them.

5. *What visual aids can be used to develop discipleship and how can they be used for that purpose?* Interpret master paintings such as the following: "The Sistine Madonna," by Raphael, a Christian home life picture; "Christ Going Through the Wheat Fields," by Johanan R. Wehle, for adults; "Go Preach," by Eugene Burnand, for young people; "Christ and the Fishermen," by Zimmerman, a leadership education picture; and "Christ with Children," by Bella Vichon for children.

NOTE: Interpretations of the pictures suggested above will appear in a forthcoming issue of THE AMERICAN FRIEND. For the use of motion pictures, see *Visual Education in the Church School,* Bulletin 901, 35 cents, International Council of Religious Education, 203 North Wabash Avenue, Chicago 5, Illinois; The Leader's Guide for Course 142.6b, *The Use of Visual Aids in Christian Education,* price 15 cents from the same address as above.

6. *Can handwork be used to develop disciples?* Consider what kind and how it should be used so as not to be mere "busy work," but work that definitely ties into the lesson presented and is an outgrowth of it. See *Workshop Methods and Applications,* price 15 cents, also from the address above.

M. MARIE CASSELL, Ludlow Falls, Ohio.

(Continued from page 341)

Number 1, Federal Council of Churches of Christ in America, 10 cents.)

2. *Make any necessary adjustments* and reshaping of the church program so that the aim of making disciples can be more fully realized. Revitalize the work of all the adult classes with evangelistic objectives.

3. *Set the world mission of Christianity* as the end and purpose of all local endeavor. This provides a constant challenge.

JAMES R. FURBAY.

YOUNG FRIENDS' WEEK

October 15-22

Young Friends' Week can be made a time for rallying the young people of the Meeting and community, planning and launching the year's work and focusing the attention of the entire Meeting upon their responsibility for youth.

On Young Friends' Sunday, October 15, make "Young Friends in Christian Discipleship" the theme of the young people's department in Sunday school, the opening part of the entire Sunday school, and the regular morning Meeting for worship. The young people may have complete charge of this last. This will mean careful advance preparation with music, worship, information and inspiration included. A speaker may be secured, but the young people themselves can make this a very worth while service by carrying it through themselves.

Initiate the new issue of *Penn Weekly.* An important revision in *Penn Weekly* will occur with the October 14 issue. Display the paper. Have talks on the various features of this young Friends' paper. Be sure to have copies on hand. If your Meeting does not subscribe to *Penn Weekly,* sample copies will be furnished upon request. Use the special topic for Young Friends' Sunday from the *Penn Weekly* for your young people's meeting.

Some evening during Young Friends' Week, hold a meeting of adult leaders of youth, including the Sunday school superintendent, young people's department superintendent and teachers, sponsors of the young people's meeting or Christian Endeavor and the pastor. Have this group go thoroughly into the responsibilities of youth workers. Think on such questions as: Is our church meeting the needs of its youth? What recommendations would we make to the Monthly Meeting for improving our work with young Friends? How does one teach young people for decision in discipleship, etc.?

There should be a Youth Council, or Young Friends' Council, in each Meeting in which the young people have representation. This group is responsible for planning and carrying out the total youth program. The committee should meet, if it has not, and plan the program, at least in broad outline, for the year. Use the suggestion given in the center pages of this paper, as a starting point. This meeting should be a spiritual retreat for inspiration and fellowship and also include opportunities for recreation.

You may wish also to hold a Quarterly Meeting retreat for young people's leaders and officers.

MILDRED RAINS and CHARLES THOMAS.

Yearly Meetings Plan for Discipleship

YEARLY Meetings seem to be taking up with enthusiasm the plans for the year's Advance which their representatives made at the spring meeting of the Board on Christian Education. Christian Education committees of yearly meetings are pleased with the emphasis for the year, "Friends Teach for Christian Discipleship," and have set to work to plan how that emphasis may be made true throughout their yearly meeting.

NEBRASKA YEARLY MEETING

The Christian Education Committee of the Nebraska Yearly Meeting, of which J. Evelynn Schutz is chairman, held a conference at the time of their yearly meeting at which time the plans made by the Five Years Meeting Board were thoroughly studied and adapted to Nebraska Friends. The Nebraska Christian Education Committee is divided into the same five departments which the Five Years Meeting Board has, and each shared in sending out an excellent letter to every Meeting. Some of J. Evelynn Schutz' words are:

Now we are looking forward to the new year's work. What can we accomplish for Christ and His children, our brothers? The theme selected for the year's work all over American Quakerism is, "Friends, Teach for Christian Discipleship." It is our own and is so labeled. By placing a comma after Friends, it becomes a challenge. By the end of the year, may we remove the comma and make it a statement of accomplishment! Isn't it a fine goal! It not only calls for a commitment to Christ but a growing commitment in which as disciples we seek by His help to attain the standard Christ has set for us. Let us give every student, from the youngest child to the Bible class, guidance and help in his Christian growth, be it preparation, conversion, or growth in grace, as the case may be."

She continues farther along:

Are you using Friends' materials as fully as possible? They will be built with this goal in mind. If you aren't acquainted with any or all of that material, send for sample copies. It is really Quakerly and valuable to be using. We need what those materials can give us.

Then follows a message from each department head, suggesting such things as:

Have a retreat for the teachers at the beginning of the year, here face our task, our emphasis, and ways to attain them in a spirit of worship.—J. EVELYNN SCHUTZ, Leadership Training.

The Christian Home Life Department of Nebraska Yearly Meeting wishes to encourage the monthly meetings to promote Christian living in the home. Perhaps the first great need, in order to make this program effective in the local meeting, is for there to be a *concerned individual* or *committee* specifically responsible for this emphasis."—ESTHER I. TURNER, Christian Home Life.

There is no work of the church of greater importance than that with our children, and certainly the great aim is to teach and train for Christian discipleship. It is a wonderful privilege to work with boys and girls—but also what a responsibility! In order to do the best work, we should avail ourselves of every opportunity to become trained workers. ROXIE REEVE, Children's Work.

Community service for adult discipleship should include invitations to church through home vistation, definite personal work in the community, survey of the needy, visitation of the sick, giving flowers and reading matter and material gifts if necessary, and a sympathetic understanding of young people. —LESTER W. FIGGINS, Adult Department.

The Advance emphasis for this year as applied in young people's work focuses our efforts on securing the commitment of young people to Christ and the personal acceptance of His way of life. This commitment must be great enough that they will have a desire to reach other young people for Christ. Let us as Christian education committees seek more carefully for the guidance of the Spirit in selecting young people's leaders and be sure that we ourselves have given our all to the LORD. — ERMA P. WHITE, Youth Department.

NEW ENGLAND YEARLY MEETING

Under the leadership of their new chairman, Hattie O. Cox, the New England Yearly Meeting is starting off with some excellent plans for strengthening Christian education. They plan, (1) to see that all in their Bible schools are put under the care of a committee from the monthly meeting who will be interested in gaining Christian disciples from each age level and seek to acquire new members of the Meeting from the attenders at Bible schools; (2) to enlarge the annual report of the yearly meeting committee to include a full report from each department head as to the way he has tried to carry out the plans of the Five Years Meeting Board and the results achieved, and (3) to send a representative to Richmond for the conference at Quaker Hill, September 5, 6, and 7 on teaching for discipleship.

Evelyn Jones, chairman of Children's Work, suggests to Meetings, among other things, reading children of junior age such Quaker books as *Colin Writes to Friends House.*

The Christian Home Life Department, of which Laura E. Jones is chairman, has a chairman of Christian Home Life in every quarterly meeting. They are going to follow the discipleship theme as they encourage family worship, Bible reading, cooperation between church and home. They are recommending that Meetings hold family suppers with programs during Christian Home Life Week.

The other departmental heads are Mary Elizabeth Jones, Youth; E. Mae Carvell, Adult. — CORONA RAYLE COON, Leadership Education.

WILMINGTON YEARLY MEETING

The Wilmington Yearly Meeting Christian Education Committee of which I. Mack Jones has been chairman, likes very much the discipleship emphasis. They plan to implement it by (1) holding a conference on that theme in September or October; (2) seeking the cooperation of Sunday school superintendents and pastors by inviting them to the first Christian Education Committee meeting following the yearly meeting sessions; (3) encouraging Meetings to have Christian Education Committees and hold Workers' Council meetings; (4) emphasizing worship in Sunday school as a necessary means of developing disciples.

The heads of the departments in Wilmington are: Bessie Haworth, Children's; Robert Terrell, Youth; Ethel Wall, Adult; Mack Jones, Christian Home Life; and Adam Flatter, Leadership Education.

NORTH CAROLINA YEARLY MEETING

North Carolina Yearly Meeting Christian Education Committee, of which Alice Paige White is chairman, recognizes the vital necessity of training teachers if we are to produce disciples. They plan, therefore (1) to emphasize the careful selection of teachers; (2) to place Friends' materials in the hands of teachers; (3) to try to find a way to make teachers see the need of growth; (4) to promote practice teaching and counseling of teachers; and (5) to recommend both formal and informal teacher training. Irene Parker is chairman of the Leadership Education Department.

The other department heads are: Helen Binford, Children's; Edith Trivette and Theodore Perkins, Youth; Anna Mendenhall, Adult; Cecil E. Haworth, Christian Home Life.

Other yearly meeting Christian education committees will no doubt soon be reporting plans which they have made at yearly meeting sessions. God can bring all these well-laid plans to life, can translate words into disciples. We pray with the poet, John Drinkwater,

Knowledge we ask not,—knowledge
Thou has lent,
But Lord, the will,—there lies our
bitter need,
Give us to build above the deep intent
The deed, the deed!

LILLIAN WHITE SHEPARD.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

Discipleship Material to use in Worship Services

Selected by MILTON H. HADLEY and R. FURNAS TRUEBLOOD

Themes and Scripture Readings

1. Learning to pray the prayer of a true disciple.
   (1) The story of the prodigal son.
   a. At first it was, "Father GIVE me." Luke 15:12.
   b. Then he learned to pray, "Father MAKE me." Luke 15:19.

2. "Go ye and make disciples." Matthew 28:19.

3. "Jesus appointed twelve that they might be WITH HIM." Mark 3:14.

4. Obedience in Discipleship. We ought to obey God rather than men." Acts 5:29.

5. Good Disciples. "Men of good reputation who are full of the Spirit and of wisdom." Acts 6:3. (Moffatt.)

6. Unity in Discipleship. "Now ye are the body of Christ, and members in particular." I Corinthians 12:27.

Poems on Discipleship

LIVE CHRIST*

BY JOHN OXENHAM.

Live Christ!—and all thy life shall be
A High Way of Delivery—
A Royal Road of Goodly deeds.
Gold-paved with sweetest charity.

Live Christ!—and all thy life shall be
A sweet uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternity.

* * * *

Our Friend, our Brother, and our Lord,
What may Thy service be?—
Nor name, nor form, nor ritual word.
But simply following Thee.

We bring no ghastly holocaust,
We pile no graven stone;
He serves Thee best who loveth most
His brothers and Thy own.

JOHN GREENLEAF WHITTIER.

From "Our Master" from which is taken the hymn "Immortal Love Forever Full."

PRAYER*

BY ROBERT FREEMAN

White Captain of my soul, lead on;
I follow thee, come dark or dawn.
Only vouchsafe three things I crave:
Where terror stalks, help me be brave!
Where righteous ones can scarce endure
The siren call, help me be pure!
Where vows grow dim, and men dare do
What once they scorned, help me be true!

Other Good Poems Suggested

From *One Thousand Quotable Poems*

"Building a Temple," Author Unknown.

"The Greatest Work," Author Unknown.

"Thou Must Be True," Horatio Bonar.

"Pass On The Torch," Allen Eastman Cross.

Hymns About Christ and Discipleship

1. Immortal Love Forever Full.
2. Jesus Calls Us.
3. I Would Be True.
4. Take My Life and Let It Be.
5. Are Ye Able?
6. O Master Let Me Walk With Thee.
7. Fairest Lord Jesus.
8. Saviour Like a Shepherd Lead Us.
9. Where Cross the Crowded Ways of Life.
10. We Would See Jesus.
11. I'll Go Where You Want Me to Go.
12. My Master Was a Worker.

More Scripture Suggestions

Requirements for Discipleship. Luke 14:26-33.

Then are ye my disciples. John 8:31.

Bear fruit, so shall ye be my disciples. John 15:8.

Follow, and I will make you to become fishers of men. Matthew 8:22.

Whosoever will come after me, let him deny himself, and take up his cross and follow me. Mark 8:34.

If any man serve me, let him follow me. John 12:26.

*From *One thousand Quotable Poems*, Thomas Curtis Clark, Willett Clark and Company. Used by permission.

LABOR SUNDAY MESSAGE AVAILABLE

The Department of Church and Social Service of The Federal Council of the Churches of Christ in America has issued a Labor Sunday Message. This may be secured from the Federal Council, 297 Fourth Avenue, New York 10, N. Y., at the price of 4 cents per single copy, $1.50 per hundred, or $5.00 per five hundred. It may also be secured with the front page left blank so that the local church may mimeograph its own calendar thereon—priced $1.25 per hundred, or $4.25 per five hundred.

WHEN A UNITED VOICE SPEAKS

The successful effort to secure a modification of the ruling which would have canceled all deferments of pre-theological students as of July 1, 1944, seems to me to be a striking illustration of the value of a united front in Protestantism.

(1) As soon as the announcement of the cancellation of the deferment of pre-theological students was made, the office of the Federal Council of Churches drafted an appeal to Selective Service and submitted it to the official heads of all the Protestant bodies cooperating in the Council. Every one of these denominational officials authorized his signature to the petition.

(2) On April 21 a delegation from the Federal Council, representing the twenty-three denominations whose official heads had signed the petition, had an interview with high officials of Selective Service. In this interview strong emphasis was laid upon the fact that the ruling, while not intended to be discriminatory, would be discriminatory in practice because of the fact that Protestant students for the ministry at the age of eighteen are usually in colleges while Roman Catholic students for the priesthood are in junior seminaries and therefore are exempt.

(3) On May 3 a letter from a high official of Selective Service reported that the petition was being given careful consideration.

(4) On May 13 the original directive was revised so as to permit a ministerial student in college to be deferred if a theological seminary has accepted him and takes the responsibility of overseeing his pre-theological course.

SAMUEL MCCREA CAVERT,
General Secretary.

CAN IT BE TRUE?

"It couldn't be true if it weren't true," I said to a member of the House Subcommittee on Military Appropriations, "that a Committee which has appropriated more than one hundred billion dollars for the Army during this war would go out of its way to prevent churches like the Mennonites, Brethren, and Quakers from spending church funds and other money raised by public subscription for relief abroad, and from using some of their members and other qualified conscientious objectors at their own expense, in meeting the unbelievably tragic situations created in Europe, Africa, and Asia by the War." "We have appropriated not one hundred billion dollars," was the reply, "but more than two hundred fifty billion dollars already."—RAY WILSON for the Friends Committee on National Legislation.

Personal and Political Peacemaking

Application of the Friends Peace Testimony

By Kenneth E. Boulding

This article is the third in a series on "The Application of the Friends Peace Testimony." In our next issue will begin the three rebuttal articles by the three writers, Philip Jacob, Samuel Levering and Kenneth Boulding.

EDITOR.

IN the history of the peace movement there has been a long struggle between what may be called "personal" and "political" pacifism. This struggle has not always been conducted on very peaceful lines, especially in Europe, and has contributed something to the weakness of the peace movement. Obviously, when the pacifists were at war among themselves, their advice to the nations could not be taken very seriously! Within the Society of Friends also this struggle has gone on, not without some hard feelings at times, though the bond of religious fellowship has kept the dispute from breaking out quite so flagrantly as it has at times in the wider peace movement.

As Seen in Contrast

Most pacifists can be ranged somewhere along the line between the two extremes. The extreme personal pacifist is one whose major interest is in his individual refusal to participate in war. He is not so much concerned with political organization, for he feels that as far as personal behavior is concerned there is a simple and obvious answer to the problem of war—to refuse to participate, at whatever cost. The extreme political pacifist, on the other hand, is one whose main concern is with the eventual abolition of war as an institution, and who therefore may be perfectly willing to participate in a particular war if by so doing he believes that the abolition of war is thereby brought nearer.

These two types of pacifists correspond perhaps to a very broad classification of human nature: the personal pacifist is likely to be more of an introvert, to lay great stress on acting from *principle*—i.e. from some inward conviction or inward state, and to be therefore less interested in the consequences of his action. The political pacifist on the other hand is likely to be more interested in the outside world than in inward states, more of an extrovert, laying most stress on what he believes to be the *consequences* of his actions. He judges acts by their good results rather than by their pure motives, therefore putting emphasis on doing what is expedient for his noble ends rather than on conforming to some inner rule.

These two types almost inevitably irritate each other. The personal pacifist is apt to think that the political pacifist is rather shallow; has too great confidence in merely external arrangements for preserving peace. He does not lay enough stress on the peace within the soul, of which political peace is but the outward expression, and without which the mere absence of war would be not peace but a desert.

The personal pacifist also is apt to *fear* his comrade-against-arms, for he is afraid that the arguments of the political pacifist are plausibly leading him into a trap where the conclusion is that the pacifist ought to support some particular war — a conclusion from which the personal pacifist rebels with all his soul. The political pacifist, on the other hand, is apt to despise the personal pacifist for his lack of realism, his selfish concern for his own soul, and fears him also for his opposition to schemes of world government involving the use of force, opposition which the political pacifist cannot help regarding as traitorous to the cause of peace.

In Mixed Company

Both these groups, it should be noticed, are apt to find themselves with strange bedfellows. The personal pacifist, because he cannot conceive of a situation where he is *committed* to go to war, finds himself in the same camp as the isolationist, the "America Firster," even at the present time the pro-fascist, all of whom have motives quite unworthy to stand beside those of the pacifist. The political pacifist, on the other hand, finds himself in the camp of the militarist, the imperialist, the devotees of the big stick and of "order" imposed by bombing planes. Once started on the slippery slope of expediency there is no knowing where he may end, until we find quite honest "pacifists" today openly supporting the horrors of mass civilian bombings and decrying the prophetic voice of Vera Brittain as "Hitler-inspired!"

The reconciliation of these two groups in a true synthesis is perhaps the most important task before the peace movement, and on our success or failure lies in no small measure the future of the world. In the human personality, *both* the inward life and the outward concern are necessary, and the same is true of the peace movement. The witness of the personal pacifist points to the truth that even the abolition of war is not an end in itself, and certainly is not an end worth the sacrifice of all pity, charity, and honor.

It is the peace within the soul that is the important peace, and outward war is to be condemned, not because it is inconvenient or destructive, but because it does such injury to the soul of man, raising in him lust and hatred, and killing in him the seeds of universal love, mercy, and peaceableness. It is not the death of the body, but of the soul, that is most terrible in war. On the other hand, the witness of the political pacifist is a constant reminder of our duty to our neighbor and a constant warning against the self-complacency that resolves all problems into matters of simple individual choice. There is a sense in which the whole world is saved or damned together, and in which no man can save his own soul as long as the world is damned.

Beware of the Pharisee

We must not drop into an easy pharasaism, picking up our skirts out of the world's mud with irreproachable fingers and yet disdaining to wash the floor. Moreover, each one of us has a duty to ask himself not only "what should I do, who am a relatively insignificant fragment of humanity whose actions will not affect the lives of many people one way or another?" but also "What should Mr. Roosevelt, or Churchill, or Hitler, or Stalin do, on whose actions depend the lives of hundreds of millions?" There is a difficult moral problem involved in responsible government, or indeed in any action which affects not one individual and his immediate contacts, but millions of men. Thus a political leader might think that what his followers wanted was wrong, and yet because he felt himself to be their representative he might act in accordance with their wishes rather than his.

Pacifists therefore should beware of too much "Advice to the King," or President. Just as a representative ruler has no right to annex his country to another against the will of the people, so perhaps he has no right to annex his country to the Kingdom of Heaven if his people are not yet members of the heavenly country.

Our Present Discussion

It will be evident to those who have read the two previous articles in this

series that Philip Jacob inclines somewhat towards the "personal" and Samuel Levering towards the "political" end of the pacifist scale. Not that either of them are very extreme, or are they very far apart. It would be presumptuous of me to attempt a "reconcilement"—indeed, the difference between them seems to be one of judgment of fact as to what are the measures most likely to prevent war rather than a difference of principle.

On this ground I must confess to substantial agreement with Samuel Levering. He is quite right in pointing out that war as an institution is the result of the lack of world unity. Just as peace between Iowa and Illinois does not have to wait upon the sanctification of either Iowans or Illinoisians, but is a simple and direct consequence of our federal system of government, so world peace does not have to wait until everyone belongs to the Kingdom of Heaven, but will follow from an effective world federation. Indeed, I think it can probably be said that without some kind of world political unity no permanent peace is possible.

War, that is to say, is the price that we pay for independence, and as long as we have independent nations, wars will probably continue. It is most important to realize that "conflict" and "war" are not the same thing. War is merely the form that conflict takes between independent nations. This is clearly seen in the present war. Probably not one American in a thousand could give any intelligible answer to the question, "what *conflict* does the United States have with Japan." We have the war first, and then all the patriotic writers have to try to find out what it is all about afterwards.

At the same time we have conflicts within the United States—e.g. between North and South, Black and White, Capital and Labor, ten times more intense than any matter in dispute between Americans and Japanese. Yet these conflicts, though they impinge directly on every day of our lives, do not result in war. Why? Simply because the North and the South are not independent countries, nor are Negroes and Whites, or Workers and Employers. When the South tried to be independent, then there was war—the Civil War, which might well be described as the still-birth of a nation. We shall not abolish war, then, till we abolish independence, and recognize that we are all members one of another. To say that the United States is independent of Britain or Russia or Japan is as foolish as to say that the foot is independent of the eye.

Intra-National Emphasis

Nevertheless, it must be admitted that the world is a long way from the happy day when the nations shall come together, as did the States, to form a "more perfect Union," and shall lay their independence along with their armaments at each other's feet. It may be that young "peoples," like young people, have to go through a stage of rebellion and independence before they can grow into a recognition of their true dependence, which is that of equals.

Nationalism is still the most powerful religion in the world, if we measure it by the number of people who are willing to die for it. For one Jehovah's Witness who goes unflinchingly to his death for Christ, there are millions of Episcopalians, Methodists, Lutherans, and let it be said, Quakers, who are willing both to kill and die to defend America, Britain, or Germany. For a long time, therefore, it is clear that nations are going to exist, and to be powerful, and to be the repositories of political power. World government cannot come, therefore, until there is a change in the *principles* that govern the policy of nations.

Here, then I find myself aligned more with Philip Jacob. I suspect that peacemakers will find their efforts more fruitful each in their own nation, if they concentrate on the reform of national policy rather than on schemes for federation. Not that these objects are in any sense mutually exclusive; the more willing nations are to give up their independence, the easier it will be to establish a world federation, and the closer we get to world government, the easier it will be for nations to give up their independence. Nevertheless it looks as if the first step must be some explicit recognition, on the part of a great nation, that its government is responsible not only for the welfare of its own citizens, but in some degree for all men, whether "foreigners" or not.

It is possible for a nation voluntarily to give up its independence without waiting for any world organization, simply by judging its policies according to the standard of universal responsibility. Thus the tariff and immigration policy of the United States under such a dispensation would be condemned even if it could be proved to be beneficial to the United States, as long as it was injurious to the world in general. Indeed, by writing the standard of universal responsibility into its constitution, a nation might even become the nucleus of the future world government.

The church was formed for the express purpose of interfering with the world.—JOHN HENRY NEWMAN.

LABOR DAY MESSAGE FROM THE FEDERAL COUNCIL OF CHURCHES

Warning that any tendency toward a "narrow isolationism or economic imperialism" on the part of industrial leadership would constitute a "betrayal" of our fighting men and would contribute to World War number three, the Federal Council of Churches in its annual Labor Sunday Message, appealed to management and labor to cooperate wholeheartedly in a vast program for world-wide peace and prosperity.

"Our American industrial system, with its mutual dependence on capital and labor, will hold the respect of society to the degree that it can succeed in adapting its program to the demands of a world economy," declared the Message which was issued through its Department of The Church and Social Service.

Asserting that a "Christian Society is under sacred obligation so to organize itself that everyone willing and able to work may be guaranteed some meaningful occupation," the church body cited as a "major problem of social justice" facing America today, that of planning adequately for the re-absorption of millions of returning soldiers into industry at a time of "terrific adjustments incident to a return to peace time production."

"A way can be found through consultation and cooperation between management and labor to make such adjustments," declared the Message, "and at the same time maintain production at a level that will continue to guarantee full employment."

Pointing out that basic human needs in terms of food, clothing and adequate housing "have never been met even in prosperous America," the Message declared that the "economic goal of tomorrow's world will be the production of more goods at lower prices for more people," and added:

"An economy, therefore, that is planned to serve the consumer, promises the greatest security, because the differences arising between labor and management can best be solved by a reference away from either group to society at large. All unite at the point of their consumer interest."

In conclusion the Message declared that although the Church is not called upon to devise schemes of social organization or technical plans for industry, it must "manifest its deep concern for the spirit and motive of our economic life."

If thou wouldst't be borne with, bear with others.

QUAKERDOM · AT · LARGE

John Watland and family from Evanston, Illinois, are spending their vacation at the parental Watland home near Oskaloosa, Iowa.

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Sarah Ridpath of New Sharon, Iowa, Friends Meeting expects to enter Chicago Evangelical Institute in September for training in Christian work.

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The future of CPS is being studied by a special and representative committee. The Official Committee on CPS is united in the belief that the program should not be continued as a part of a permanent peacetime conscription, on the present basis.

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After commending warmly THE AMERICAN FRIEND and its aninversary issue, Elizabeth Marsh Jensen says, "We are buried in work but find odd moments to read. We should like to welcome more traveling Friends. An ample welcome to an ample ranch at Fort Morgan, Colorado, awaits you, nomadic Friend.

* * * *

Guilford College, North Carolina, announced that Grace Rea Beckwith, of Malta, Ohio, has been added to the faculty as assistant professor of home economics. She will be college dietician and head resident of the girls cooperative dormitory. She succeeds Mrs. Dovie Chenault Bardwell, who asked to be released from her contract on account of her health.

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The Prison Service Committee, appointed by the American Friends Service Committee, is sponsoring a visit to prisons by James P. Mullin. He has had many long interviews with twenty-one CO's in eight prisons. The Prison Service Committee was organized to assist CO's and members of their families in all possible ways. Furnishing reading and study materials has been a part of that service. Quakerism was partly born in prison three hundred years ago. Some day we may discover more fully that a quiet new power is being generated now behind prison walls.

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The 1944 session of the Winona Lake School of Theology has just come to a close. Ninety students from twenty-three denominations were enrolled. Five of these students were Friends, who are as follows: John Williams, Cleveland, Ohio; Myrtle Lyon and Elaine Andrew, Haviland, Kansas; John J. Main, Marion, Indiana; and John M. Retherford, minister of Russiaville and West Middleton, Indiana, Friends Meetings.

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CPS men have been locked up in "solitary confinement" at the Holly Inn; Pinehurst, N. C. The men are under supervision of army officers and will not be released for two months, during which time they will be deliberately subjected to infectious (they hope) germs. There will be no provision for visitors, outdoor recreation or liberties of any kind. This voluntary "imprisonment" and "servitude" is being undertaken by CO's as a necessary part of the Atypical Pneumonia Research Experiment being conducted by the Commission of the Office of the Surgeon General.

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The annual report of the Friends Center at Seattle, Washington, indicates a healthy, thriving Friendly program. Among their visitors and lecturers for the past year were Douglas Steere, Orville Mendenhall, Dora Wilson, Elizabeth B. Hawes, and Irene Pickard. Beatrice Shipley asked to be released for a time of relaxation and study. Eleanor W. Tabor of New York was appointed as secretary. Not content with past achievements, they are dreaming of new buildings and, to that end, have a small fund in hand. Perhaps no other point in America lies nearer the crossroads for America and Asia in the future.

NEWS OF OUR MEETINGS

Robert Clemens from the Philadelphia Friends Meeting was present at Oskaloosa, Iowa, Monthly Meeting on August 6, bringing greetings.

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Lester E. Suzuke, a Japanese- American minister under the Des Moines, Iowa, Methodist church, and assistant director of the Friends Hostel in Des Moines, preached at the Oskaloosa College Avenue Friends church Sunday morning, August 6, and attended the Monthly Meeting in the afternoon, bringing greetings from his people.

* * * *

Members of Central Friends Meeting, High Point, North Carolina, were very much pleased with the announcement made at the last Monthly Meeting that the church debt was all paid. The debt which totalled over twenty-seven thousand dollars only eight years ago, was in part of long standing, but has been reduced by regular payments in the last several years. A forward-looking program is now taking shape.

Farmington Friends Meeting, of Macedon, New York, was host for the annual outdoor union service on Sunday, August 6. About two hundred, fifty attended. In the morning worship service, Homer E. Cole, minister of Macedon Center and Perinton Methodist churches, spoke on, "A New Heaven and a New Earth." Following a basket lunch everyone participated in an old-fashioned hymn-sing. Dr. Earle B. Cross of Colgate-Rochester Divinity School, then spoke on, "The Adventure of Life."

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Members of the Wabash, Indiana, Meeting joined with the other churches of the city in a union service on August 13 at the city park. This came as a climax of a three-day, state-wide Gladioli Festival, these flowers being arranged artistically as a background for the speakers' platform. A large chorus composed of the members of all the choirs of the city churches assisted, and V. F. Schwalm, president of Manchester College, spoke on the text, "Whatsoever things are lovely."

* * * *

Wilmington Meeting cooperated with Wilmington College early in August in holding a week's series of lectures by D. Elton Trueblood, professor of Philosophy and Religion and Dean of the Chapel, Leland Stanford University. The general theme of the lectures held at the Meetinghouse each evening was, "The Spiritual Foundation of Democratic Civilization." The lectures were profitable and challenging and were well attended, not only by Friends, but also by members of other denominations.

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An encouraging number were in attendance at the Friendsville Quarterly Meeting, held at Friendsville, Tennessee, on July 22, with Richard Newby, permanent minister at Friendsville, presiding. James A. Coney, Superintendent of New England Yearly Meeting of Friends, who has recently been in special meetings with Edward and Daisy Ransome in Monroe County, gave a heart-stirring message. Other visitors included Stacey Wesner, minister of Western Yearly Meeting who has been with the Lintons in Monroe County in special meetings; and John Ferguson, director of CPS Camp Rufus Jones at Gatlinburg, and his wife. The noon hour, when a generous lunch was served in the grove, provided a splendid time of fellowship. Necessary committee meetings were held before the business meeting which concluded the session.

Winneshiek Quarterly Meeting of Friends was held at Hesper, Iowa, July 28-30. Paul Barnett, Yearly Meeting Superintendent, brought helpful messages. Sylvia Pitken, minister at Valton, Wisconsin, brought several members from that Meeting. Alvin Hoskins and wife were in attendance for their last meeting before going to Scranton Quarterly Meeting to minister to Paton, Iowa, Church. Thomas Brown and wife will come to the Hesper Meeting as the Hoskins leave. Much has been acomplished in the Meeting and in the Quarterly Meeting during the pastorate of the Hoskins family. Meals were served in the church basement during the Quarterly Meeting.

* * * *

The Mens' Brotherhood of East Whittier, California, Friends Meeting held a potluck supper on their annual Family Night. Gerald Bach, well-known in Christian Endeavor circles in California, spoke. Errol T. Elliott, Executive Secretary of the Five Years Meeting, gave an inspiring message to the Meeting on the evening of June 18. The Woman's Missionary Society held an evening meeting with Ruby Goodwin, a Negress, speaking on Race Relations. She also read some of her original poems. They held a luncheon meeting in August, when Caroline Trueblood spoke on Friends Missions Around the World. By action of the Monthly Meeting, letters were sent to the President and congressmen, taking a stand against conscription as a permanent peacetime policy. Echoes of the Visolia Convention were brought by two Christian Endeavor members. Forty-six young people here registered for Quaker Meadow Camp. The intermediate and high school Christian Endeavor groups are meeting together following the evening church service.

* * * *

Lynn Quarterly Meeting was held at Lynnville, Iowa, July 15, 16. Thomas Brown, clerk of the select Meeting, urged that body to stand firm in the principles of our Savior. Richard Newby, Jr., pastor at Center, spoke Saturday morning, stressing the work for young people today. He said that while there are many fields open now, there will be greater need when peace is made. Paul Barnett, Yearly Meeting Superintendent, always a welcome visitor, brought words of encouragement. John Davis presided at the business meeting, reports from which disclosed an advance in some branches of the work, while others were not so encouraging. Thomas Brown brought a heart-searching message on Sunday morning. Annie Laurie Griner spoke on missions Sunday afternoon—a missionary who has been a world traveler, she brings a vision which includes all who need Christ. On August 10 the young people of the Quarterly Meeting held a conference at the Lynnville Church, with young people from Center attending. A cooperative supper was enjoyed by about twenty young people, followed by games, a business meeting, and a program.

YEARLY MEETING SETS RECORD IN BENEVOLENCES

Western Yearly Meeting of Friends has given more money for benevolences in the last three years than in the nine years previous, according to figures released by Marcus Kendall, Yearly Meeting Benevolence Treasurer.

During the last three years, Western Friends have given a total of $60,602.13 for benevolences. In the nine years previous, the total was $59,720.99.

Money given for benevolences, including CPS, during the year ending June 30, by members of Western Yearly Meeting far surpassed previous records. The total amount turned in to the Yearly Meeting Benevolence Treasurer during the year just ended was $25,714,64. The best previous record was made a year ago, when the benevolence total reached $20,997.39.

OSKALOOSA QUARTER REVIEWS YEAR'S WORK

Oskaloosa Quarterly Meeting was held at New Sharon, Iowa, on August 5 with a good representation from the widely scattered Monthly Meetings. Esther Figgins, minister at the Albia Meeting, spoke on the text, "Up, for this is the day of the Lord." John Watland, a visiting Friend from Evanston, Illinois, Meeting, spoke on the value of Whittier's hymns in worship. A sextette from the New Sharon Meeting gave a selection of sacred music.

Following a cooperative lunch, the Woman's Missionary Union meeting was held, during which the Grinnell Society presented a stimulating questionnaire on Friends missions in Jamaica.

The Meeting for Business was opened by a devotional period led by John Harvey of the Oskaloosa College Avenue Friends Church. The report of the Nominating Committee was accepted. Annual reports from the Monthly Meetings show a general attempt to follow the Yearly Meeting Executive Committee's suggested program for the various departments, resulting in more definite accomplishments and higher goals. Among the visiting Friends who have brought special inspiring messages to some of the Monthly Meetings are: Rufus M. Jones, Clarence Pickett, Harold Chance, W. O. Mendenhall, Clyde Milner and Chase Conover. Another source of blessing to the Quarterly Meeting as a whole was the Pastor's Short Course, held at William Penn College in February, which provided two weeks of Christian fellowship and inspiration. Meetings have been held in the various churches, evangelism being stressed, which resulted in decisions for Christ and renewed dedication. Religious Education as a means of growth in Christian life is recognized, emphasis being placed on this in the Sunday school and Daily Vacation Bible School.

It is to be regretted that not all of the Meetings have organized young People's groups—partly due to the fact that the war has taken so many away from the Meetings. However, an enthusiastic group of about seventy young people met last July in a ten days Young Friends Conference at William Penn College. This was a time of unusual dedication to the Master's service.

Oskaloosa Quarterly Meeting has presented a strong program on stewardship and missions during the past year. Many members attended the Iowa Missionary Conference, held at Marshalltown this spring when the National Woman's Missionary Union President, Helen Walker, and Zephaniah Cunningham from Jamaica, were special speakers. Several Meetings enjoyed the illustrated lectures given by Harry Wellons on Friends work in Jamaica, and by Arthur Rinden on mission work in China.

Friends are deeply concerned about the possibility of the passage of the peacetime conscription bill now before Congress, which would create a real threat to our democracy. It was urged that Friends voice strong protest with their representatives in Congress.

The report on temperance and public morals revealed startling facts concerning drinking and juvenile delinquency. To correct these evils will require great courage, and consecration to educational and reform measures over a long period of time, but it is a challenge to every community.

Words of appreciation for the faithful work of Paul Barnett, general superintendent, were expressed. The Meeting closed in the unity of spirit and with prayerful expectation in looking forward to Iowa Yearly Meeting to be held August 21 to 28.

CONTRIBUTORS

MILO S. HINCKLE — Minister Friends Meeting, Plainfield, Indiana.

KENNETH C. BOULDING — Professor University of Iowa, Ames, Iowa.

MABEL S. ROBERTS — Superintendent of junior work for a number of years at the Friends Meeting, in Whittier, California.

BIRTHS

BROWN—To Evan C. and Clara Belle Brown at Brooklyn, New York, a son, Michael Kennedy, on July 24.

HILL—To Burton and Lillian Hill, a son, Gordon Burton, on July 25, at Cincinnati, Ohio.

PARKER—To Keith and Jennie Parker a daughter, Shiela Kaye, at Pasadena, California, on July 30. The parents are members of University Friends Meeting, Wichita, Kansas.

SMITH—To Logan W. and Opal Etta Perry Smith, a son, Thomas Eugene, on August 11, at Van Wert, Ohio.

SPRAKS—To Lloyd and Alice Spraks, a son, Larry Gene, on August 2, at Lynnville, Iowa.

WINES—To Leonard and Edith Wines, a son, Leland Leroy, on June 27, at New Providence, Iowa.

MARRIAGES

COLLADO-HILL — Thelma Mary Hill, daughter of Luther and May T. Hill, to John Collado of Los Angeles, California, on July 9, at Whittier, California, with Edwin McGrew officiating.

LAUGHLIN - WEANT — Myrtle Weant, daughter of Ella B. Weant of Paton, Iowa, to Gerald Laughlin, son of Melvin and Edna Laughlin of New Providence, Iowa, on July 15, at Paton, Iowa, with John McCracken as minister.

SERIGHT-OSBORNE — Miriam Osborne, daughter of Mr. and Mrs. William Osborne of Danville, Indiana, to Wilson Seright of Elwood, Indiana, on July 29, at Plainfield, Indiana, with Milo S. Hinckle officiating.

DEATHS

BUTLER — Pleasant LeRoy Butler of New Providence, Iowa, at the age of seventy-seven years. He was born near Lynnville, Iowa, later moving to New Providence, and was a lifelong member of the Society of Friends. Surviving are his wife, Daisy Ford Butler, and a daughter, Esther Butler Giles.

FIVECOATE — Dorothy Mae Fivecoate, daughter of Jesse and Beulah Fivecoate, met an accidental death by drowning, on July 28, near Rochester, Indiana, at the age of sixteen years. She was a faithful member of North Buckeye Street Friends Church, in Kokomo, Indiana. Services were in charge of Hubert H. Nicholson, assisted by Fred and Ruby Snow.

LAUGHLIN—Preston Smith Laughlin at the home of his son, Owen, at Valparaiso, Indiana, July 23, 1944. He was the son of Seth Wade and Luvenia Edna Blair Laughlin and was born in Randolph County, N. C. In 1880 he was united in marriage with Penelope Caroline Martin of New Providence, Iowa, who preceded him in 1905. Burial was at Honey Creek Cemetery, Hardin County, Iowa. He is survived by his five children; Sceva B. Laughlin, Salem, Oregon; Vena B. Norton, Mesa, Arizona; Owen S. Laughlin, Valparaiso, Ind.; May D. Caylor, Omaha, Neb.; and Melvin R. Laughlin, New Providence, Iowa; ten grandchildren, and four great-grandchildren. He was a lifelong member of the Society of Friends and at the time of his passing was a member of South Salem Meeting in Oregon.

PICKERING—Sanford J. Pickering on July 10, at Pasadena, California, at the age of seventy-seven years. He was a lifelong member of the Society of Friends and since 1906 has served as minister in Iowa, Idaho, Oregon, and California. Surviving are his wife, Blanche Ford Pickering; a daughter, Charlotte Pauline Shirar; and one grandson, two sisters and one brother. Services were held at Pasadena with Tyler J. Coburn and Edwin McGrew in charge, interment being made in Rose Hills Memorial Park, Whittier.

WANTED

Pastor at Honey Creek Friends Meeting—an open country Meeting located in central Iowa. Someone with a real message and zeal to lead the church in this challenging field of service. An ample salary is provided as well as a modern, brick parsonage, all landscaped, with small acreage located near a good school. Address Ross Reece, chairman of the pastoral committee, New Providence, Iowa.

WANTED

At William Penn College, a man to take charge of general maintenance work—buildings and grounds—and to serve as heating plant engineer. A printer is also desired. Address Cecil E. Hinshaw, President, William Penn College, Oskaloosa, Iowa.

WANTED TO BUY: PAINTINGS BY EDWARD HICKS, Bucks County, Pa., Quaker Artist (1780-1849). Kindly describe subject, condition and state price. Robert Carlen, 323 South 16th Street, Philadelphia, Pa.

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Number two

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BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmot Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York 3, N. Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WINSTON-SALEM, N. C.

Friends Meeting, Broad at Sixth. Bible School 9:45; Morning Worship 11:00; Young Friends Meeting 6:30. Howard B. Yow, minister.

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